

Unit 4**105 DRILLS**

I.

1. ταῖς θαλάτταις → τῇ θαλάττῃ
2. τὴν θάλατταν → τὰς θαλάττας
3. τῆς γεφύρας → τῶν γεφυρῶν
OR, τὰς γεφύρας → τὴν γέφυραν
4. ἡ θάλαττα → αἱ θάλατται
OR, ὡ̄ θάλαττα → ὥθαλατται
5. ὁ πολίτης → οἱ πολῖται
6. ὡ̄ πολῖτα → ὥπολῖται
7. τὸν νεανίαν → τοὺς νεανίας
8. τοῦ πολίτου → τῶν πολίτων
9. τῷ ποιητῇ → τοῖς ποιηταῖς
10. τοῖς νεανίαις → τῷ νεανίᾳ
11. οἱ πολῖται → ὁ πολίτης
OR, ὡ̄ πολῖται → ὥπολῖτα
12. τοῦ νεανίου → τῶν νεανίων
13. τοὺς ποιητάς → τὸν ποιητήν
14. οἱ νεανίαι → ὁ νεανίας
OR, ὡ̄ νεανίαι → ὥν νεανίᾳ
15. ὥν νεανίᾳ → ὥν νεανίαι

II.

1. the evil brothers → ὁ κακὸς ἀδελφός
2. the evil citizens → ὁ κακὸς πολίτης
3. to the evil souls → τῇ κακῇ ψυχῇ
4. to the unjust souls → τῇ ἀδίκῃ ψυχῇ
5. the evil poets → τὸν ποιητὴν τὸν κακόν
6. the worthy soul → ψυχαὶ αἱ ἔξιαι
7. to the unjust citizen → τοῖς ἀδίκοις πολίταις
8. of the worthy souls → τῆς ἀξίας ψυχῆς
9. the evil deeds → τὸ ἔργον τὸ κακόν
10. to the unjust youth → τοῖς ἀδίκοις νεανίαις
11. the worthy sea → τὰς ἀξίας θαλάττας
12. the bad bridge → αἱ γέφυραι αἱ κακαί

III.

1. the evil brother
2. the evil brother
3. The brother is evil.

4. The brother is evil.
5. the evil brother
6. the brother's unjust soul
7. The brother's soul is unjust.
8. The brother's soul is unjust.
9. The soul is worthy.
10. The soul is worthy.
11. the unjust deeds
12. The deeds are unjust.

IV. 1. If she wins, she will celebrate.
(FM) [$\dot{\epsilon}\acute{a}v$ + subjunctive], [future indicative]
2. If he should win, he would celebrate.
(FL) [$\epsilon\acute{i}$ + optative], [optative + $\ddot{a}v$]
3. If she wins, she celebrates.
(PrG) [$\dot{\epsilon}\acute{a}v$ + subjunctive], [present indicative]
4. If he won, he celebrated.
(PaG) [$\epsilon\acute{i}$ + optative], [imperfect indicative]
5. If he were winning, he would celebrate.
(PrC) [$\epsilon\acute{i}$ + imperfect indicative], [imperfect indicative + $\ddot{a}v$]
6. If she had won, she would have celebrated.
(PaC) [$\epsilon\acute{i}$ + aorist indicative], [aorist indicative + $\ddot{a}v$]
7. He loses an hour's pay if he is late.
(PrG) [present indicative] [$\dot{\epsilon}\acute{a}v$ + subjunctive]
8. If a letter was wrongly addressed, I returned it.
(PaG) [$\epsilon\acute{i}$ + optative], [imperfect indicative]
9. You will be sorry if you do that.
(FM) [future indicative] [$\dot{\epsilon}\acute{a}v$ + subjunctive]
10. If you were having fun, you would not be so anxious to leave.
(PrC) [$\epsilon\acute{i}$ + imperfect indicative], [imperfect indicative + $\ddot{a}v$]
11. I would have gotten a bonus if I had finished on time.
(PaC) [aorist indicative + $\ddot{a}v$] [$\epsilon\acute{i}$ + aorist indicative]
12. If it should snow tomorrow, what would you do?
(FL) [$\epsilon\acute{i}$ + optative], [optative + $\ddot{a}v$]

V. 1. If you sacrifice to the gods, they will send gifts. (FM)
2. If you should sacrifice to the gods, they would send gifts. (FL)
3. If you sacrificed to the gods, they sent gifts. (PaG)
4. If you sacrifice to the gods, they send gifts. (PrG)
5. If you had sacrificed to the gods, they would have sent gifts. (PaC)

6. If you sacrificed to the gods, they would send gifts. (PrC)
7. If I do not guard the brothers, they will disrupt the democracy. (FM)
8. If I guarded the brothers, they would not disrupt the democracy. (PrC)
9. They disrupt the democracy if I do not guard the brothers. (PrG)
10. If I had not guarded the brothers, they would have disrupted the democracy. (PaC)
11. If I should not guard the brothers, they would disrupt the democracy. (FL)
12. If I did not guard the brothers, they disrupted the democracy. (PaG)

107 EXERCISES

- I. 1. If the Muses teach the good poet well, he will write a fine book concerning the sacrifices in the market place. (FM)
2. On the one hand, battle is evil for soldiers, but on the other hand, victory is good [for them].
3. Beloved soldier, if you protected the country with the just men, the young men from the island would not disrupt the peace. (PrC)
4. Have you mustered the fine and good hoplites along the bridge in order that they might protect the country after the battle?
5. If the poets wrote books concerning justice, they sacrificed to the Muses, [who are] the gods of poets. For poets are just. (PaG)
6. If you (p.) should disrupt the democracy, evil citizens, you would also disrupt the peace on the fair islands. (FL)
7. If you (s.) had sent the soldiers into the battle with the hoplites, we would have drawn up the young men in the market place that they might guard the houses. (PaC)
8. While the young man's soul is just, the soldier's soul is unjust.
9. I will sacrifice to the fair goddess, if you (s.) send a lovely animal [as a gift]. (FM)
10. If we send evil men into war, we will bury good men. (FM)
11. The good and just citizens are worthy of rule. For they wish to stop the evil war.
12. Battle is a soldier's fate.
13. So that he might write a good book, the just poet was sacrificing fine animals to the gods.
14. If beloved Homer had not wanted to sacrifice to the goddess, he would not have written a good book concerning the virtue of men. (PaC)
15. Friends, if we disrupt the democracy on account of the god's council, we will send the citizens [who are] unworthy of rule out of the country to the foreigners [who are] on the island. (FM)
16. The day of victory is indeed good for men.
17. If the works of the gods should teach the youth [who is] in the house, he would not want to be sending arms to the unjust soldiers. (FL)
18. If the god commanded the beloved poet to teach the young men, he sacrificed to the Muse. (PG)
19. Since the six messengers from the foreigners sent gifts to both the council and the assembly, the people do not wish to draw up the brave hoplites for battle.

109 READINGS**A.** From Menander, *One-Line Judgments*

293 Bad friends bear bad fruit.
303 Honorable manners bear good fruit.
316 For griefs bring forth (“bear, give birth to”) sickness to men.
56 Without marriage, you will lead a painless life.
217 For ill-timed pleasure brings forth harm.

B. From *The Gospel According to John*, chapter 1

- 1 In the beginning was the *Logos*, and the *Logos* was with God (הָאֵת), and the *Logos* was a divine being (also θεός).
- 2 He was in the beginning with God (הָאֵת).